

WATCHMAN'S TEACHING LETTER

Monthly Letter #202 February 2015; Teacher Clifton A. Emahiser
1012 N. Vine Street, Fostoria, Ohio 44830 / emahiser.christogenea.org

TO THOSE WHOM THE COVENANT BELONGS **A NON-UNIVERSAL CULTURE AWARENESS** **INSTRUCTIONAL PUBLICATION**

This is a non-copyrighted teaching letter.

Please feel free to make as many copies as you wish, but not to edit.

A MONTHLY TEACHING LETTER

This is my two hundred and second monthly teaching letter and continues my seventeenth year of publication. Since WTL #137, I have been continuing a series entitled *The Greatest Love Story Ever Told*, and have been expanding on its seven stages ever since: (1) the courtship, (2) the marriage, (3) the honeymoon, (4) the estrangement, (5) the divorce, (6) the reconciliation, and (7) the remarriage.

THE GREATEST LOVE STORY EVER TOLD, Part 61, THE REMARRIAGE (i.e., Second Advent):

In the last lesson, WTL #201, we covered the subjects of the Second Advent of Christ, and the two judgments of the good and evil Israelites, along with how all of the White Adamites (covenant and non-covenant) will be resurrected in their own order, **“some to everlasting life, and some to shame and everlasting contempt ...”**, Daniel 12:2.

To really get the context of this excerpt, we need especially to read vv. 1 through 4 thusly:

“¹ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. ² And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ³ And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. ⁴ But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

I am sure that many who are reading this are longing for the time when we will either be resurrected, or changed in a nanosecond, and receive an immortal body. On the other hand, the changes that are to take place will be very frightening, and we will have to pray to Yahshua Christ to give us strength to endure the terrifying events that are prophesied to happen, Isaiah 27:1-4:

“¹ In that day Yahweh with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea [of people]. ² In that day sing ye unto her,

A vineyard of red wine. ³ I Yahweh do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. ⁴ Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together."

I should point out that Jamieson, Fausset and Brown in their 6-volume *Commentary* (although they confuse the Edomite-jews with the true Israelite tribe of Judah), do make a good observation on Isaiah 26:20 where the KJV states:

"Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

Then the comment is made by Jamieson, Fausset and Brown, vol. 3, p. 644: **"20 Come my people, enter thou into thy chambers.** When God is about to take vengeance on the ungodly, the saints shall be shut in by Him in a place of safety, as Noah and his family were in the days of the flood (Gen. 7:16), and as Israel was commanded not to go out of doors on the night of the slaying of the Egyptian first-born"

A center-reference takes us to Psalm 74:12-23:

"¹² For Elohim is my King of old, working salvation in the midst of the earth. ¹³ Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters [i.e., sea of people]. ¹⁴ Thou brakest the heads of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness. ¹⁵ Thou didst cleave the fountain and the flood: thou driedst up mighty rivers. ¹⁶ The day is thine, the night also is thine: thou hast prepared the light and the sun. ¹⁷ Thou hast set all the borders of the earth: thou hast made summer and winter. ¹⁸ Remember this, that the enemy hath reproached, O Yahweh, and that the foolish people have blasphemed thy name. ¹⁹ O deliver not the soul of thy turtle dove unto the multitude of the wicked: forget not the congregation of thy poor for ever. ²⁰ Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty. ²¹ O let not the oppressed return ashamed: let the poor and needy praise thy name. ²² Arise, O Elohim, plead thine own cause: remember how the foolish man reproacheth thee daily. ²³ Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually."

The timing of this passage would concern itself with the destruction of the temple at Jerusalem, as many of the Psalms attributed to Asaph deal with the captivity of ancient Israel and Judah. This also seems to be an example of what Christ's Second Advent might be likened to.

Adam Clarke has a cross-reference at Jer. 30:7:

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

At the head of Jeremiah chapter 30, Clarke makes the following observation in part: "This and the following chapter must relate to a still future restoration of the posterity of Jacob from their several dispersions, as no deliverance hitherto afforded them comes up to the terms of it; for, after the return from Babylon, they were again enslaved by the Greeks and Romans, contrary to the predictions of the eighth verse"

Therefore, this is likely to happen near the time of Christ's Second Advent. [Clarke also confused the Edomite-jews with true Judah and Israel.]

A center-reference from the KJV guides us to Joel 2:11, 31:

“¹¹ And Yahweh shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of Yahweh is great and very terrible; and who can abide it? ... ³¹ The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of Yahweh come.”

Joel chapter 2 is somewhat difficult to understand due to its metaphorical language. Jamieson, Fausset and Brown in their 6-volume *Commentary* (although they too confuse the Edomite-jews with the true Israelite tribe of Judah), described Joel chapter 2 thusly, vol. 4, p. 515:

“CHAP. II. 1-32 – THE COMING JUDGMENT A MOTIVE TO REPENTANCE – PROMISE OF BLESSINGS IN THE LAST DAYS – A more terrific judgment than that of the locusts, foretold under imagery drawn from that of the calamity then engrossing the afflicted nation” So if one can translate the metaphorical language of Joel 2:1-32 into the literal, one will better grasp the meaning of the chapter. And, yes, it does refer to the latter days just before the Second Advent of Yahshua Christ!

Adam Clarke has a cross-reference to Matt. 24:21:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

Jamieson, Fausset and Brown in their 6-volume *Commentary* (although they confuse the Edomite-jews with the true Israelite tribe of Judah), they describe Matt. Chapter 24, in vol. 5, pp. 133-134 thusly:

“CHAP. XXIV. 1-51. – CHRIST’S PROPHECY OF THE DESTRUCTION OF JERUSALEM, AND WARNINGS SUGGESTED BY IT TO PREPARE FOR HIS SECOND COMING. (= Mark xiii. 1-37; Luke xxi. 5-36.)”

Mark 13:1-37: **“¹ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! ² And Yahshua answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. ³ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, ⁴ Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? ⁵ And Yahshua answering them began to say, Take heed lest any man deceive you: ⁶ For many shall come in my name, saying, I am Christ; and shall deceive many. ⁷ And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. ⁸ For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. ⁹ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. ¹⁰ And the gospel must first be published among all [White Israelite] nations. ¹¹ But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but**

whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. ¹² Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. ¹³ And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved. ¹⁴ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: ¹⁵ And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: ¹⁶ And let him that is in the field not turn back again for to take up his garment. ¹⁷ But woe to them that are with child, and to them that give suck in those days! ¹⁸ And pray ye that your flight be not in the winter. ¹⁹ For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. ²⁰ And except that Yahweh had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. ²¹ And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not: ²² For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it* were possible, even the elect. ²³ But take ye heed: behold, I have foretold you all things. ²⁴ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, ²⁵ And the stars of heaven [*entities in positions of authority*] shall fall, and the powers that are in heaven shall be shaken. ²⁶ And then shall they see the Son of man coming in the clouds with great power and glory. ²⁷ And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. ²⁸ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: ²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. ³⁰ Verily I say unto you, that this generation shall not pass, till all these things be done. ³¹ Heaven and earth shall pass away: but my words shall not pass away. ³² But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. ³³ Take ye heed, watch and pray: for ye know not when the time is. ³⁴ For the Son of man *is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. ³⁵ Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: ³⁶ Lest coming suddenly he find you sleeping. ³⁷ And what I say unto you I say unto all, Watch."

Luke 21:5-36: "... ⁵ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, ⁶ As *for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. ⁷ And they asked him, saying, Master, but when shall these things be? and what sign *will* there be when these things shall come to

pass? ⁸ And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. ⁹ But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by. ¹⁰ Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: ¹¹ And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. ¹² But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. ¹³ And it shall turn to you for a testimony. ¹⁴ Settle *it* therefore in your hearts, not to meditate before what ye shall answer: ¹⁵ For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. ¹⁶ And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. ¹⁷ And ye shall be hated of all *men* for my name's sake. ¹⁸ But there shall not an hair of your head perish. ¹⁹ In your patience possess *ye* your souls. ²⁰ And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ²¹ Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ²² For these be the days of vengeance, that all things which are written may be fulfilled. ²³ But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. ²⁴ And they shall fall by the edge of the sword, and shall be led away captive into all nations [*i.e.*, *ethnos*¹⁴⁸⁴]: and Jerusalem shall be trodden down of the *Ethnos*¹⁴⁸⁴, until the times of the *Ethnos*¹⁴⁸⁴ be fulfilled. ²⁵ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; ²⁶ Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. ²⁷ And then shall they see the Son of man coming in a cloud with power and great glory. ²⁸ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. ²⁹ And he spake to them a parable; Behold the fig tree, and all the trees; ³⁰ When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. ³¹ So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. ³² Verily I say unto you, This generation shall not pass away, till all be fulfilled. ³³ Heaven and earth shall pass away: but my words shall not pass away. ³⁴ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. ³⁵ For as a snare shall it come on all them that dwell on the face of the whole earth. ³⁶ Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man”

Adam Clarke has a cross-reference to Rev. 16:18:

“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.”

It is impossible to get the context of this verse unless we read vv. 17 through 20 thusly: “¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. ¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. ¹⁹ And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. ²⁰ And every island fled away, and the mountains were not found.”

This is a difficult passage to interpret, as it hasn't happened yet. I am not a prophet, nor do I pretend to be one, but here is my educated conjecture. This is evidently a social earthquake, with the three parts of the great city being the monetary, political and religious subdivisions of this evil system. If this interpretation is correct, these three estates will be forever demolished beyond reclamation. What the society will be like without them is anyone's guess. After a jubilee, with everyone's debts canceled, what a relief that will be never to go in debt again, forever!

Adam Clarke has a cross-reference to Rom. 11:25-26:

“²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the nations be come in. ²⁶ And so all [the] Israel [nations] shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away [the] un-Yahweh-likeness from Jacob ...”

There is probably no other passage in all of Scripture that causes more misunderstanding and confusion than this one! The reason lies in the use of the Latin term, “Gentile” (i.e., gentilis), used by Jerome when he made his translation of the Bible from their original languages into Latin. Jerome wasn't wrong, as originally “gentilis” meant “*of the same clan or race*”. However, over a few hundred years, the meaning was corrupted to mean “non-jew”, which the apostle Paul never uttered, but rather used the Greek term “ethnos” meaning “nations”. At this point I would invite the reader to check with several Biblical commentaries on Rom. 11:25-26, and take notice how the various authors stumble over the Edomite-jews as if they were of the Israelite tribe of Judah, which they are **NOT!** They try to walk a tight rope between personal salvation and Covenant theology, and they continually fall into a ditch of their own making. I will now take an excerpt from my essay, *Misapplication Of The Biblical Term “Gentile”*:

Following Jerome's example, the later English translators chose the Latin gentilis, “gentile”, for their translations in place the original Greek word ἔθνος (ethnos) because Jerome, when he made the Latin Vulgate, used the word gentilis to translate the Greek ἔθνος into Latin. In other words, Paul was sent to the people of his own ethnicity. How, where or when the term “gentile” first took on the corrupted meaning of “non-Jew” cannot be definitely determined, but that was **NOT** the original meaning in Latin! Nor is the word “gentile” found in any of the Hebrew, Aramaic or Greek

manuscripts! Paul never uttered or wrote the word “gentiles”! Rather, Paul used only the Greek word τὰ ἔθνη “the nations”, and knew that he was going to those same nations found at Genesis 17:6 and 35:11. To use the term “gentile” in an improper manner only exposes that person’s lack of intelligence!

Today, the Latin term “gentile” has become so corrupted that it no longer denotes its original meaning. What is even worse, hardly any Biblical lexicon, dictionary or commentary helps to clear up the confusion concerning the use of the word. The best source that I have found to clear up the matter is *The American Heritage Dictionary Of The English Language*, William Morris, editor, published by Houghton Mifflin Company, ©1976, and even this source leaves some things to be desired. Much confusion is caused as a result of all of this. First of all, *The American Heritage Dictionary* describes “gentile” both as an adjective and a noun. As an adjective, it is described in part:

“gentile (jĕn’tīl, -tīl) *adj.* 1. Of or pertaining to the gens or to the tribal society based on it. ... –*n* 1. A number of a gens. ... [Latin *gentilis*, from *gēns*, clan **GENS**.]

In order to fully understand this definition, we must next refer to “gens” in this same dictionary:

“gens (jĕnz) *n.*, *pl.* **gentes** (jĕn’tēz’). 1. The particular clan forming the basic unit of the Roman tribe and having originally a common name, land, cult, and burial ground. 2. *Anthropology*. An exogamous patrilineal clan. [Latin *gēns*, clan. See **gene-** in Appendix.*]

Again, in order to understand the “gens” connection, we must go to the appendix on **gene-** in part:

“**gene-**. Also **gen-**. To give birth, beget; with derivatives referring to aspects and results of procreation and to familial and tribal groups. ...”

It should be clear here that the term “gentile” is a Latin term used among the Romans to designate certain racial privileges and rights based on race! Therefore, this would have been the meaning of the term “gentile” near the end of the 4th century A.D. when Jerome compiled his Vulgate translation of the Bible, and as one can plainly see, this definition had no affinity to a meaning of “non-Jew”. Later, during the Middle English period (1150-1475 A.D.), according to *The American Heritage Dictionary*, the capitalized term “Gentile” was changed from an adjective to a noun with a corrupted meaning thusly:

“Gen•tile (jĕn’ tīl) *n.* 1. Anyone who is not of the Jewish faith or is of a non-Jewish nation. 2. A Christian as distinguished from a Jew. 3. A pagan or heathen. 4. Among Mormons, a person who is not a Mormon. –*adj.* Of or relating to a Gentile. [Middle English *gentile*, *gentyle*, from Late Latin *gentilis*, pagans, heathens, from *gentilis*, pagan, from Latin, of the same clan, from *gēns*, clan **GENS**.]

It is very important here that we notice that *The American Heritage Dictionary* specifies under Late Latin (150-700 A.D. – Jerome living in the 4th century) that “gentile” essentially held its original meaning of “... *the same clan*, from *gens*, clan **GENS** ...” So the meaning of “gentile” all boils down to which time period, whether Late Latin or Middle English is considered! It makes a lot of difference! Therefore, it is

evident that sometime after Jerome's translation, the meaning had changed 180°. [End of excerpt from my *Misapplication Of The Biblical Term "Gentile"*].

For those who are familiar with the story of Daniel, know that Yahweh sent Gabriel to Daniel so the angel could explain to Daniel the vision he was given, Daniel 8:16: **"And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."**

But here I would like to go further in detail on this story. The next step in this episode was that Gabriel had difficulty in getting to Daniel to explain his vision, and another archangel, Michael (the same Michael we read about at Rev. 12:7), had to come to Gabriel's aid. We read about Gabriel's detainment at Dan. 10:13:

"But the prince of the kingdom of Persia withheld me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

The four parties here are: Daniel, Gabriel, Michael and "the prince of the kingdom of Persia". It is quite apparent, here, that "the prince of the kingdom of Persia" was interfering with the movement of Gabriel on his way to show Daniel the significance of his vision. Surely, when it speaks here of "the prince of the kingdom of Persia", it is not referring to Cyrus king of Persia, for Cyrus being a mere man could not have blocked the way of an archangel! So "the prince of the kingdom of Persia" could only have been another angel trying to block Gabriel from fulfilling his mission; and doing so only shows that "the prince of the kingdom of Persia" was in league with Satan. Is not Michael and Gabriel warring against the prince of the kingdom of Persia, the same ratio of 2/3rds against 1/3rd at Rev. 12:4?

This clearly shows that Persia, though a White Adamic empire, had been turned over to Satan. Some people might not like to hear such a thing, but the twelve tribes of Israel, upon being divorced from Yahweh, were also turned over to Satan for seven times (or 2520 years). This can be verified at 2 Cor. 4:4:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." This passage is directed to "them that are lost" (v.3), and it was only the twelve tribes of Israel that had ever been lost. A second passage that will confirm this is found at Acts 26:18, in red letters:

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." This verse should make it unmistakably apparent that Paul was not commissioned to go to some non-Israelites whom many errantly term "Gentiles" (a Latin term that Paul never, ever used)!

Today the meaning of the Latin term *gentilis* (Gentile) has been totally corrupted, for the original Latin never had the definition of "non-jew". Rather, it meant being of the same race or tribe, from a root word "gens" meaning "nation". And Paul never took the Gospel to any alien nations!

Paul makes it very clear at 1 Corinthians 11:1: **"Be ye followers of me, even as I also am of Christ."** So don't ever accuse Paul of starting a new religion! And

inasmuch as Yahshua Christ Himself said at Matthew 15:24: “**But he answered and said, I am not sent but unto the lost sheep of the house of Israel**”, so neither did Paul go to anyone other than “the lost sheep of the house of Israel”, or he could never have made such a statement as he did at 1 Corinthians 11:1!

When Paul’s own words are properly translated and understood at 2 Corinthians 6:14, it is ridiculous to ever say that he went to non-Israelites. The KJV translates it: “**Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? ...**” William Finck in his *Letters of Paul* has a better rendering: “**Do not become yoked together with untrustworthy aliens; for what participation has justice and lawlessness?**”

So here Paul is warning us to have nothing to do with aliens (or those of unlike race). Therefore, since Paul has cautioned us to totally avoid aliens, it is absurd to claim that Paul himself went to non-Israelites!

We must next determine why White Adamic peoples can be, and are, turned over to Satan, (and the non-Adamic are already of satanic origin, and categorically different).

The first passage that addresses this is found at 1 Cor. 5:4-5: “⁴ **In the name of our Prince Yahshua Christ, when ye are gathered together, and my spirit, with the power of our Prince Yahshua Christ,** ⁵ **To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Prince Yahshua.**”

If you have some man in the family (or woman as far as that goes), next-of-kin or by marriage, and who after taking marriage vows still wants to run after the opposite sex, and he can’t keep a padlock on his private parts (or some single man who would humble his mother, or even his mother-in-law), Paul instructs Christians to turn such a one over to Satan in the name of Yahshua so that person will either straighten up, or find himself physically impaired, or not live very long. Paul himself made such a request at Galatians 5:11-12:

“¹¹ **And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.** ¹² **I would they were even cut off which trouble you.**” To be “cut off” here means literally for Yahweh to turn them over to Satan, and if necessary kill them. And circumcision in this passage wasn’t the only issue, as it speaks of “leaven” at v. 9, which would include any kind of false doctrine. No-Satan theology is a false doctrine, and those promoting it can also be turned over to Satan for their correction or destruction! The same thing goes for all those who deny and repress the teaching of the two seeds at Genesis 3:15. This should not be considered some petty infraction or minor violation!

Another passage which addresses a similar kind of matter is found at 1 Timothy 1:20: “**Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.**” If you don’t think that this includes teaching false doctrine, check v. 4. Paul spells it all out here in verses 9 & 10, “disobedient, murderers of fathers or mothers, manslayers, whoremongers, homosexuals, kidnappers, liars, perjurors” or “any other thing that is contrary to sound doctrine”. Paul himself admitted that he had formerly been a blasphemer and deserved what he

petitioned for Hymenaeus and Alexander at v. 20, but Paul thanked Yahshua at v. 13 for His “mercy” because he had done it “ignorantly in unbelief”. Apparently, Hymenaeus and Alexander knowingly blasphemed.

We started this discussion with the subjects of the coming resurrections and judgments, and our deliberation has intersected several other important topics along the way. As a matter of fact, once Christ returns at His Second Advent, there will be so many events happening that it will keep us busy for at least two thousand years. For one thing, inasmuch as our history is quite abbreviated in our Bibles, a 7,500 year survey will have to be taken to fill in all of the vacant periods. I can’t imagine how many volumes that will fill. After we have accomplished all of that, then we will have to take the time to become personally acquainted with each person and family who had lived during that 7,500 years. When I speak of getting personally acquainted with each and every White Adamic person and family, I mean we will know them so well that we will become aware of all of their various idiosyncrasies. Just imagine all of the family reunions we will have to attend, on both sides of our families, all the way back to Adam and Eve. In considering all of these activities, I am sure I have only chipped the tip of the iceberg of the activities we will be engaged in. But however long it takes to accomplish all of these lists of events, we will not want for time to complete them!